



# DAYALBAGH

(AGRA)

A brief description of the Origin, Early  
History and Development of the  
Colony and its Institutions

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PUBLISHED BY  
RADHASOAMI SATSANG SABHA  
DAYALBAGH



MAY THE MERCIFUL RADHASOAMI HAVE MERCY !

MAY RADHASOAMI HELP !

## DAYALBAGH

Dayalbagh, which translated into English means the 'Garden of the Merciful', is the name of the Headquarters of the Radhasoami Satsang and of the Ashram of the Radhasoami Community. It is situated at a distance of two miles from the city of Agra. The Ashram is an entirely self-contained Colony and is well-known for its various institutions, educational, medical, industrial, agricultural etc. and for the social and economic activities of its inmates and for the organization of their life in a particular way so as to conform to high spiritual ideals of the Radhasoami Faith. Various educational institutions cater for the needs of the juvenile population of the Ashram by providing instruction from the nursery stage to degree standard in Arts, Humanities, Education, Science, Commerce, Engineering (Mechanical and Electrical), etc. and for diplomas in Mechanical and Electrical Engineering and for Certificates in Automobile Engineering, Leather working etc.

2. The Ashram has also a hospital both for men and women including general and private wards and Maternity Section attached to it. It has spacious buildings and the latest equipment, including X-Ray, infra-red and Ultra-violet apparatuses and an up-to-date operating theatre. There are also Homoeopathic,

Unani and Ayurvedic dispensaries located in different parts of the Colony for greater convenience of the residents.

3. The various industrial institutions of the Colony manufacture quite a large variety of articles of everyday use, including textile and hosiery goods, leather and leather goods, boots, suit-cases, hold-alls etc. etc., electric goods, viz, heaters, stoves, etc., cutlery, Ayurvedic medicines, toilet goods, e.g. soaps, oils, creams etc. and also germicides. The Agriculture Farms produce food-grains including wheat, rice, gram, bajra, oil seeds, vegetables, potatoes, melons and water melons, sugarcane, ground-nuts, cotton, etc., and the gardens produce flowers and fruits, viz, mangoes, guavas, papitas, oranges, lemons, etc., and the Dairy provides milk, milk products, cream, butter and ghee.

4. The Ashram has its own Municipal and Watch and Ward arrangements which are organized and controlled by the Town Area Committee and the Shiromani Nagar Committee respectively, both elected by the residents of the Ashram. It has also its own water-works, electric supply system, its own telephone arrangements and one Cooperative Bank, one non-Banking Company and one Banking Company established by the members of the Radhasoami Community.

5. The Radhasoami Satsang, which has its Headquarters at Dayalbagh, is the name of a Society of persons who believe in the teachings of the Radhasoami Faith and act according to those teachings and work in a cooperative manner. The teachings of the Radhasoami Faith are similar to those of other Faiths, collectively and separately known as the Religion of Saints, as taught by Kabir Sahab, Nanak

Radhasoami  
Satsang



I—SOAMIJI MAHARAJ  
(B 24 8 1818—D. 8 6 1878)  
FOUNDED RADHASOAMI FAITH—1861



Sahab, Jagjivan Sahab, Paltu Sahab etc. The Radhasoami Faith is therefore also known as the Religion of Saints. It is necessary for everyone who is desirous of joining the Radhasoami Satsang that he should accept the teachings of the Radhasoami Faith and act according to the principles of that Faith.

6. Param Guru Shri Shiv Dayal Singh Sahab, otherwise known as Soamiji Maharaj, was born on the night of Monday the 24th August, 1818, in a respectable Khatri family in Mohalla Pannigali of Agra City. Soamiji Maharaj's education began early. He learnt Hindi, Urdu, Gurumukhi and thereafter studied Persian and Sanskrit and also Arabic and acquired high proficiency in these languages. Param Guru Soamiji Maharaj, Who is believed by the members of the Radhasoami Satsang to be the Incarnation of the Supreme Being Merciful Radhasoami, founded the Radhasoami Satsang on the Basant Panchami Day, the 15th February, 1861. He was thus the First Leader of the Radhasoami Faith.

7. At the early age of six years, Soamiji Maharaj began performing spiritual practices and would often sit in a closed room for hours. When He grew up, He began to explain the principles of true religion. Naturally, Sadhus and laymen came to hear His discourses. In 1858, Rai Salig Ram Sahab, Who subsequently succeeded Soamiji Maharaj as the 2nd Revered Leader of the Faith, became a disciple and it was on His prayer and of other devotees that Soamiji Maharaj was pleased to declare the Satsang open to the public and delivered His Message. The Message spread slowly during His life-time, but the foundations of the Satsang had been laid wide and deep and the movement continued to acquire greater and greater



momentum as time passed till today we find the followers of the Faith spread over the length and breadth of India and also in many western countries.

8. At the time of His departure from the world in 1878, Soamiji Maharaj declared :—

‘Let no Satsangi, whether a householder or a Sadhu, feel distracted. I shall be with one and all and they shall be looked after with more and more Grace’.

And accordingly, He has, in the Form of His Successors, Who followed each other without any intervening gap, looked after and protected every individual Satsangi and the Satsang Organization.

9. The second Revered Leader of the Radhasoami Faith was Rai Bahadur Salig Ram, otherwise known as Param Guru Huzur Maharaj. He was born in a respectable Kayastha family in Pipal Mandi Agra on 14th March 1829. Huzur Maharaj learnt Persian at a very early age and thereafter joined the Agra College from where He passed the Senior Cambridge Examination. He took up service in the Postal Department in 1847 as a clerk on Rs. 100/- per month and getting promotion after promotion, He became, in the year 1881, the first Indian Postmaster-General of the then North-Western Provinces, now known as Uttar Pradesh. The services of Huzur Maharaj to the Department were highly valued by His officers and the general public. Huzur Maharaj introduced many reforms and many new schemes, e.g. those of Money Orders and Savings Bank accounts, etc. During His time, the number of the followers of the Radhasoami Faith increased considerably. As the work of the Satsang increased, He retired from service in 1887. He became well-known for His piety and as a religious teacher and people



II—HUZUR MAHARAJ  
(B 14 3 1829—D 6 12 1898)  
SUCCEEDED TO LEADERSHIP—8 6 1878



living at great distances knew about Him. Mr. Max Muller, the great German scholar of Sanskrit, wrote about Huzur Maharaj as under :—

“Rai Saligram Saheb Bahadur, who is now about seventy years of age, has spent a very active and useful life as an official in the Post Office, where he rose to be Postmaster-General of the North-Western Provinces.....From his very youth his mind had been filled with religious and philosophical questions, and he is said to have devoted much time from his youth onward through all the years of his official life to the study of the Sacred Scriptures. No wonder therefore that after witnessing the horrors of the mutiny in 1857 and its suppression, he should have wished to flee from this den of misery and to get happiness unalloyed and permanent where alone it could be found. He went to consult several Samnyasins and Yogins, but they could not help him. At last one of his colleagues at the Post Office recommended his elder brother as a spiritual guide who could be trusted. For two years he attended his lectures, compared his teaching with that of the Upanishads and other holy writings, and then became his devoted pupil or Chela. During his stay at Agra he allowed no one else to serve his master. He used to grind the flour for him, to cook his meals, and feed him with his own hands. Every morning he could be seen carrying a pitcher of pure water on his head for the Guru to bathe in, which he fetched from a place two miles distant. His monthly salary also was handed over to the Saint, who used it for the support of his pupil's wife and children, and spent the rest in charity. All his home affairs were superintended by his Guru and this was done in spite of opposition of his castemen who were Kayasthas, and did not approve of one of their caste cooking the Saint's food and eating from

his dishes, because the Saint was a member of another caste, that of the Khatris. After some time the pupil wished to retire from the postal service, but the Saint would not allow it. When he was appointed Postmaster-General of the North-West Provinces, he fell on his knees before the Saint and begged his permission to retire and enter soul and body into true spiritual life, but the Saint once more refused, saying that the discharge of his official duties would in no way interfere with his spiritual progress."

The account does not end here but contains the following few lines also :—

"Often those who came to listen to him were so inspired by his teaching that they renounced the world and began to lead the life of Samnyasins, so that it became a general belief that whoever went to Rai Saligram would forsake his family and become an ascetic. Nay, it was said that no one could even look at the lamp burning on the upper storey of his house without being influenced to renounce the world, to forsake his relations, and thus to become useless to the community at large.....He holds five meetings day and night for the purpose of imparting religious instruction, so that he has hardly more than two hours left for sleep. Everybody is welcome, and no distinction is made between Brahman and Sudra, rich and poor, good and bad. The people are convinced that he can work miracles, but he himself regards such things as unbecoming, and below his dignity. It is said that the late Dector Makund Lal, Assistant Surgeon to the Viceroy, was in the habit of sending to him patients who had made themselves senseless by excessive practice of Pranayama, restraint of the breath, and that by a mere look he brought them back to their senses, and taught them that this practice was of little good, and in many cases injurious."





III—MAHRAJ SAHEB  
(B. 28.3.1861—D. 12.10.1907)  
SUCCEEDED TO LEADERSHIP—6.12.1898

10. Huzur Maharaj departed from this world on 6th December 1893. He wrote a number of books both in poetry and in prose and it was during His time that Radhasoami Faith became widely known in the country.

Huzur Maharaj had set an example of leading a life of devotion to His Guru, and when He succeeded as the Satguru and Leader of the Faith, Grace and Mercy showered by Him on His disciples became proverbial. The Indian Mirror wrote about Him as follows :—

“The death of Rai Saligram Sahab Bahadur of Agra will be sincerely regretted by the people of the North-west Provinces. The deceased gentleman occupied a high position in the Postal Department and enjoyed the confidence and respect of both the Government and the public. But we notice Rai Saligram’s death, not so much because of his official position, as because of the hold he had over the hearts of his countrymen.”.....Rai Saligram “was a Hindu of Hindus, and the leader of a recognized Hindu Religious Association. He was a very charitable man and his death is a distinct loss to the community.”

11. The third Revered Leader of the Radhasoami Faith, Pandit Brahma Shankar Misra Sahab, known as Maharaj Sahab, was born on 28th March 1861 in a well-known and respectable Brahman family of Banares. Though His father was a Professor of Sanskrit, Maharaj Sahab was given English education. He passed His M.A. Examination in English in 1884 at the age of 23 years from the Queen’s College Banares. He was first employed as a Lecturer at the Barcilly College and then He came into touch with Huzur Maharaj and it is said that when He saw Huzur Maharaj for the first time, He was so absorbed that He



altogether forgot about Himself for some time. After joining the Radhasoami Faith, Maharaj Sahab resigned His service in the College and took up service in the office of the Accountant General U.P. at Allahabad so that he could attend the Satsang of Huzur Maharaj who was at that time staying at Allahabad. Maharaj Sahab rose to be the Accounts Officer in the Accountant General's Office U.P. It is stated that in His office He used to finish His work in a very short time and spent the rest of the day in meditation.

12. The advantage of being near to Huzur Maharaj, for which Maharaj Sahab had taken up service in the Accountant General's Office was available for about a year only, for Huzur Maharaj retired from service in 1887 and went to live at Agra. Maharaj Sahab thereafter came to Agra every Saturday and spent Sunday in the Satsang. During His stay at Satsang in Agra on Sundays or during holidays, Maharaj Sahab took only whatever *Prasad* was given by Huzur Maharaj and nothing else. He therefore became very weak.

13. Maharaj Sahab established a Committee in 1902, known as the Central Administrative Council, to look after the properties of the Satsang which were gradually increasing. Subsequently, in 1904, a Trust, known as the 'Radhasoami Trust', was formed to look after the movable and immovable properties of the Satsang, and the Central Administrative Council thereafter attended to the general affairs and organization of the Satsang. Rules were also framed for regulating the activities of the Sadhus who had joined Satsang and about maintenance of accounts etc. In this way, Maharaj Sahab, for the first time, gave form and shape to the secular organization of the Satsang. Maharaj Sahab





IV—SARKAR SAHEB  
(B. 12.12.1871—D. 7.12.1913)  
SUCCEEDED TO LEADERSHIP—12.10.1907

was also pleased to observe on different occasions that the Satsang organization will have many secular activities in future and also stated that there would be a University of the Satsang and that the Satsang Organization would have big concerns and companies in the future.

14. During all these years Maharaj Sahab was usually very busy and had little rest. In 1906, He got an attack of malignant malaria when on duty at Dumraon Raj and weak as He was, His health did not improve. He therefore took leave and went to Karachi for change and on return to Banares, though His illness continued, He dictated the book 'Discourses on the Radhasoami Faith' day after day. His illness took a serious turn before He could finish the book and He departed from the world on October 12, 1907.

15. The fourth Revered Leader of the Radhasoami Faith was Shri Kamta Prasad Sinha Sahab, otherwise known as Sarkar Sahab, Who was born at Murar, District Shahabad (Bihar) on 12th December 1871. He was very quick in His studies. After finishing His Matriculation examination in 1887 from Kanpur, where He was staying with His father, He joined the Muir Central College at Allahabad. When He was studying in the B.A. class, He became acquainted with Maharaj Sahab and in His company went to the Satsang of Huzur Maharaj at Agra. He was initiated by Maharaj Sahab at the time and He became so much absorbed in His spiritual practices that He neglected studies altogether. On the advice of Maharaj Sahab, however, He appeared in the LL.B. examination and passed the examination and thereafter took up legal profession and began His practice as a lawyer at Ghazipur in U.P. Sarkar Sahab's work

D.—2

as a lawyer was so much appreciated by people who came into contact with Him that even when He could not take up cases due to ill-health, people came to Him and requested Him at least to touch the file of the case in the hope that if Sarkar Sahab would do so, the case would succeed.

16. Sarkar Sahab was appointed a member of the Central Administrative Council by Maharaj Sahab and was also one of the trustees of the Radhasoami Trust. On the departure of Maharaj Sahab, some Satsangis did not accept Sarkar Sahab as the Satguru and Leader of the Radhasoami Faith, though most of the Satsangis recognised Sarkar Sahab as such and out of 116 Branch Satsangs then in existence, 111 got themselves affiliated to the Ghazipur Satsang. Such members of the Central Administrative Council and the Radhasoami Trust as had not accepted Sarkar Sahab as the Leader did not allow Sarkar Sahab and His disciples to hold Satsang and Bhandaras at the Samadhs of the three Leaders.

17. Sarkar Sahab's main concern was to consolidate the Satsang, but as the Central Administrative Council could not reconcile itself to the fact that Sarkar Sahab had succeeded Maharaj Sahab, opposition of the Council continued. There was lot of correspondence, but the breach only widened. The parting from the Central Administrative Council was very painful to Sarkar Sahab and He tried His best to avert it, but there was no help. Early in 1910, when Satsangis came to Ghazipur during the Holi holidays, they drew up the Constitution of a new body, known as the Radhasoami Satsang Sabha and elected the first members of the Sabha. The Sabha thus came into existence on 26th March 1910. All the properties now belonging to

Radhasoami  
Satsang Sabha





V—SAHABJI MAHARAJ  
(B. 6.8.1881—D. 24.6.1937)  
SUCCEEDED TO LEADERSHIP—7.12.1913

Dayalbagh and to the Satsang Organization of Dayalbagh vest in the said Sabha.

18. Sarkar Sahab had a delicate constitution. The stress and strain of the first three years spoiled His health and He departed from the world at Murar, His birthplace, on 7th December 1913, only 6 years after He had succeeded to the Leadership of the Satsang.

19. The Message delivered by Merciful Radhasoami when He incarnated Himself on this earth in the Form of Soamiji Maharaj was a Message of Cheer, inasmuch as He was pleased to declare that the Supreme Being had Himself incarnated for the redemption of Jivas. The significance of the work of Sarkar Sahab lies in the fact that He made us understand the true implication of this Message, for it was Sarkar Sahab Who emphatically and in unequivocal terms declared that the Supreme Current of the Supreme Being would not withdraw from this earth and there could be no break in the succession of Gurus and that this arrangement would continue till the redemption of the entire creation was accomplished. There was thus no occasion for depression or despair which some people felt on the departure of Maharaj Sahab.

20. Sir Anand Sarup Kt., otherwise known as Huzur Sahabji Maharaj, succeeded Sarkar Sahab as the Sahabji Maharaj Fifth Leader of the Radhasoami Faith. He was born on Thursday, August 6, 1881 in a middle class family of Ahluwalias in Ambala City. The members of the family were Sahajdhari Sikhs and devotees of Guru Nanak.

21. Sahabji Maharaj passed His Matriculation Examination in 1897 and joined the D.A.V. College at



Lahore. During His stay at the D.A.V. College, Sahabji Maharaj devoted most of His time to the study of ancient religious literature and was so much filled with the desire to study the Vedas to find out the way leading to the *darshan* of the Supreme Lord that He left college quietly without informing anybody. Members of the family became worried but they could get no news. It was only after about 6 months that they got information that Sahabji Maharaj was at Bombay studying the Vedas. Some members of the family went there and persuaded Him to come back. He could not, however, proceed with His studies and took up service in Telegraph Department. Meanwhile, His desire to have the *darshan* of the Supreme Lord became keener and after some time, this desire became so intense that he resolved to starve to death unless He received Divine guidance in the matter. It was then that Maharaj Sahab appeared to Him in a dream and explained to Him the methods of spiritual practices and also gave His address.

22. Sahabji Maharaj tried His best to have Himself transferred to Allahabad and succeeded after some initial difficulties, but after a few months only, Maharaj Sahab was taken ill and took leave and went to Banares. Though Sahabji Maharaj was thus left at Allahabad, He remained in close touch with the Satsang in the time of Maharaj Sahab. Subsequently, in the time of Sarkar Sahab, He paid visits to the Satsang at Ghazipur and later on at Murar whenever He could get even a day's holiday or leave. During these short visits and once when He took long leave, He attended to important Satsang work kept pending for Him under orders of Sarkar Sahab. When in 1913 Sarkar Sahab departed from the world, Sahabji Maharaj succeeded to the Leadership of the Faith. He was only 32 years old at that time.

23. Sahabji Maharaj established His Headquarters for the time being at Ambala, His place of birth. But plans for the establishment of the permanent Headquarters of the Satsang at Agra began as early as June 1914 and the Colony of Dayalbagh was founded on Basant Day, the 20th January 1915 by Sahabji Maharaj by planting a mulberry tree. Sahabji Maharaj described in a book the object of the foundation of the Colony of Dayalbagh in the following words :—

*Foundation of  
Dayalbagh*

“Merciful Soamiji Maharaj often used to say that after some time a colony of Satsangis would be established outside the city of Agra..... Observing the progress of the Satsang, Huzur Maharaj was pleased to observe that it was not possible for one or two Satsangis to carry on the management of the Satsang for a long time and that, after some time, an administrative body of the Satsang would be established, which would manage the affairs of the Satsang satisfactorily. Thus the Council and the Trust were established in 1902 and 1904 respectively in the time of Maharaj Sahab..... Maharaj Sahab was also pleased to observe on different occasions that the Satsang would have a College, a Factory, a Bank and a Hospital, because without these institutions, Satsangis, who collect in large numbers in the Central Satsang, would experience much inconvenience and discomfort..... Huzur Sarkar Sahab also in His time was often pleased to say that the Central Satsang should be established at Agra and arrangements should be made there for providing accommodation and work for Satsangis in pursuance of the orders of Maharaj Sahab.”

24. Again in 1931, Sahabji Maharaj explained to

the Lindsey Commission the object of the foundation of Dayalbagh as below:—

“(1) The Colony was established in compliance with the mandates of our Revered Leaders.

(2) One must live on his honest earnings in order to perform his spiritual practices successfully. Industries were established to provide employment to Satsangis to earn their living by honest labour.

(3) Satsangis desire to reside at Satsang headquarters for spiritual benefit. They must not sit idle; so it became necessary to provide occupation to them.

(4) When people live at a place, they need education and hence our educational institutions.

(5) India needs people having technical qualifications. Hence Technical College etc. were established.”

And one year after, He further explained—

“Our idea is that the rise and fall of nations takes place as a result of the presence or absence of extraordinarily gifted souls and such souls take birth only in communities and countries where they can get adequate facilities for carrying on their work. This is why we in Dayalbagh are making an attempt to maintain a pure spiritual atmosphere typical of India and simultaneously to provide freedom and facilities for work as are available in the west.”

25. Radhasoami Educational Institute, the first institution of the Colony was established in January 1917. This Institute developed into an Intermediate College in 1922. In 1928, a separate girls' school was established and the Technical College came into existence in 1930.

**Institutions at  
Dayalbagh**

The Saran Ashram Hospital came into existence in 1921 and a bank was also established in 1927.

26. The first Industrial institution of the Colony, the Model Industries, was established in October, 1917. It gradually had a number of branches, viz, the Leather Factory, Textile Factory, General Factory etc. and a number of consumer articles were manufactured. The Dairy which was considered to be the best in Asia came into existence in 1930. Thus the Colony had a number of institutions of different kinds. And all these institutions became well known throughout Uttar Pradesh and even outside for the quality of their work.

27. Industrial production gradually increased and therefore in order to give further encouragement to the institutions working at Dayalbagh, Sahabji Maharaj organized exhibitions at different places in the country, e.g. Lahore, Delhi, Allahabad, Patna, Ajmer, Ambala, Tinneveli etc. These exhibitions brought Dayalbagh goods to the notice of the public in almost every part of India.

28. After 1932 Sahabji Maharaj delivered public speeches at different places on different occasions and these were acclaimed as masterpieces for the originality of thought and broadness of vision. And the variety of subjects on which He spoke was amazing. For instance, He spoke on 'National Problem of India' and 'Sorrows of Religion' at Allahabad, at Simla, on 'How can we serve Hindu Religion' and so on. He also delivered the Convocation Address at the 8th Convocation of the Agra University and the valedictory Address at the 7th All-India Seva Samiti Boy Scouts' Mela in December 1935.

29. The versatile nature of the work of Sahabji Maharaj attracted the attention of Leaders of Thought in the country, and the work of Sahabji Maharaj and the Colony received praise from all quarters.

30. It was, therefore, no wonder that Sahabji Maharaj was respected and honoured by His countrymen as well as by the Government and as a token thereof, the Government conferred Knighthood on Him on 1st January 1936. Sahabji Maharaj was praised by eminent Indians and foreigners alike on different occasions, and articles in His praise were published by newspapers in the country and even outside. It is not possible to reproduce these opinions here, but anyone who feels interested may peruse them in the book, 'Huzur Sahabji Maharaj—As others saw Him', published by the Radhasoami Satsang Sabha. And though only small extracts have been included in that book, it covers more than 200 pages.

31. Such was the unique personality of Huzur Sahabji Maharaj. The multifarious activities in Dayalbagh and outside, which claimed His attention from 1930 onwards, left Him no time for rest. And the strain was too much for the frail body that He possessed, particularly because He had to devote a great deal of time to the writing of books as well. His book 'Yathartha Prakash' was a landmark in the history of religious literature. And deep study of religious books of different kinds, which have been referred to in Yathartha Prakash, involved great physical strain and the result was that His health failed. In June 1937 He went for rest and change to the South, but His condition did not improve and He departed from the world on 24th June, 1937 at Madras.

32. Huzur Sahabji Maharaj had in 1921 given an indication that Mehtaji Sahab would succeed Him.

Mehtaji Sahab      Huzur Mehtaji Sahab was born at Batala in December 1885. After passing His matriculation, standing first in the district, He joined the

Government College at Lahore and stood second in His B.A. examination and then joined the Thompson College Roorkee and passed out with honours as Civil Engineer standing fourth in the final examination. He took up service in the Punjab P.W.D. and at the time of retirement, He was working as Offg. Chief Engineer and Secretary to Government. As the revered father of Mehtaji Sahab was a Satsangi, Mehtaji Sahab came into contact with the Satsang of Huzur Maharaj when He was ten or eleven years old.

33. The whole community, with the exception of a few misguided persons, accepted Mehtaji Sahab as the Leader of the Satsang and the Satsang organization, and Satsang institutions continued to work as before. During the period 1937-1963 considerable progress has been made in various directions and the Satsang organization has consolidated and strengthened itself during this period. The organizations and various institutions which have developed during these years will be dealt with hereafter.

34. The tenets of the Radhasoami Faith are based upon a living belief in—

- |                        |                                                                 |
|------------------------|-----------------------------------------------------------------|
| Tenets of the<br>Faith | (a) the existence of God.                                       |
|                        | (b) oneness of the essence of God and spirit-entity in man, and |
|                        | (c) continuity of life after death.                             |

It is held that there is only one God, the True Supreme Being, Who is the Foundation-head of all spirituality and is the Creator of the whole Universe and that the spirit or soul of man is an emanation from the same Supreme Being.

35. It is further held that there are three elements in the human body; first, the coarse matter of which

the physical body is made; second, the subtle matter of which the human mind is made; and third, the spirit (Atman) which creates and gives life to the human body and which brings about the evolution and development of man's mind and body. The human body and mind are both perishable, i.e. mortal, while the spirit is immortal, i.e. it continues to exist even after the death of the body and mind, and finally it can reach the Supreme Abode and in some cases, merge into the Supreme Being Merciful Radhasoami.

36. Just as man's body has been created and endowed with life by his spirit (Atman), in like manner the entire creation has been brought into existence and endowed with life by a Parama Atman or Supreme Being. Since the essence of the Atman and the Param Atman (Paramatma) or of the spirit and the Supreme Being is one and the same, the human body created by the spirit resembles the Universe and has therefore been accepted as the miniature of the whole creation. The creation is called the Macrocosm and the human body, the Microcosm.

37. According to the Radhasoami Faith, the Supreme Being has blessed the human body with certain latent faculties in order that the spirit may be able to establish contact with different regions of the Universe and also with the Abode of the Supreme Being and thus get an opportunity of deriving maximum benefit from the human body. Just as a man can establish contact with the Sun with the help of his eyes, there are apertures in man's brain by means of which the spirit in man can establish contact with higher regions of the creation. This is the reason why the Radhasoami Faith specially emphasizes that man should make it the aim of his life to develop his faculties of all the

three kinds, physical, mental and spiritual, and make use of the facilities available in the human body and, throwing off all lethargy and ignorance, make a bold effort to achieve the object in view by adopting suitable methods. The Radhasoami Faith lays down that, with the object of acquainting mankind with the existence of these latent faculties and their great utility, the Supreme Being has been pleased to arrange for the advent on this earth, from time to time, of holy and awakened Souls. These Souls are fully conversant with the secrets pertaining to these faculties, the practical methods of awakening them and also with the way they should be used. Besides, they are competent to explain these secrets to other people and to awaken their faculties and thus enable mankind to profit by them. These Souls are known as sages, faqirs, prophets, incarnations and saints etc.

38. It is generally admitted that every new-born child has to take the help of his parents for some time for developing his physical and mental faculties and after that, he has to receive his lessons from teachers of physical training and of various arts and sciences. On the same principle, the Radhasoami Faith lays down that, in the matter of the development of spiritual faculties too, one should become the disciple of some competent spiritual teacher. The Great Souls referred to in the preceding para are such spiritual teachers. Whenever any such teacher is alive, he is known as the Sant Satguru.

39. It may, however, be noted that the expression 'Sant Satguru' does not refer to any person who possesses mere theoretical knowledge of the secret of spiritual powers and of the various stages of the spiritual journey. It refers to a Master who either has, by means of practices (devotional and



spiritual) fully developed his spiritual faculties and realised the True Supreme Being or is possessed of this high status from his birth.

40. Learning the methods of devotion or spiritual practices for developing one's spiritual faculties, is technically known as initiation or admission into the Faith. The methods of devotion are explained to the seeker, without distinction of caste, creed and colour, on his giving a word of honour to observe certain rules, some of which are :-

Admission to  
the Faith

- (a) That he accepts 'Radhasoami' as the True Name of the Supreme Creator;
- (b) That he will refrain from communicating his internal spiritual experiences to others;
- (c) That he will not use any intoxicants;
- (d) That he will not take any animal diet (including eggs etc.);
- (e) That he will live on his legitimate income;
- (f) That he will patronise Dayalbagh goods and institutions as far as possible.

It may be added here that no students are initiated into the Radhasoami Faith and this rule applies to the children of Satsangi parents as well. Likewise, very young people and people who are not capable of properly understanding the modes of devotional practices or persons who cannot be reasonably expected to perform spiritual practices properly and systematically due to unsuitable environments and associations in which they may be living, are not generally initiated.

41. Thus when the seeker has accepted the conditions mentioned above and he is considered a suitable candidate, he is taught two practices, known

as Sumiran and Dhyan, which enable him to control his mind and senses and to attain a state of mental calm and quiescence. These practices are no innovation made by the Radhasoami Faith, but have been followed since ancient times and have been explained by Maharshi Patanjali in the Yoga Sutras and were also taught by Muslim Faqirs, Sufis etc. who called them as Zikr and Fikr respectively. When sufficient progress has been attained in these two practices and the devotee begins to hear spiritual sound internally, he is taught the Sound Practice to enable him to raise his spirit to higher spiritual regions.

42. Here it would be appropriate to give a quotation from Gibbon's "Decline & Fall of the Roman Empire" referring to the spiritual practices performed by early Christians (known as Hesychasts) which throws light on the esoteric teachings of Lord Christ also :—

"When thou art alone in thy cell, shut thy door and seat thyself in a corner, raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thine eyes and thy thought towards the middle of thy belly, the region of the navel, and search the place of the heart, the seat of the soul. At first all will be dark and comfortless; but if thou persevere day and night, thou wilt feel an ineffable joy; and no sooner has the soul discovered the place of the heart, then it is involved in a mystic and ethereal light."

The above statement would show that Christians also believed in and performed spiritual practices, which they have apparently forgotten now, though they began from a lower centre in the human body than the one from where the followers of the Radhasoami Faith begin.

43. The effect of temporal conditions on man

being considerable, it is necessary that one should regulate and control one's habits, one's behaviour in private and public life and one's desires for worldly objects in such a way that his spiritual energy may not be dissipated needlessly and the equilibrium of his mind may not be disturbed. The followers of the Radhasoami Faith are therefore forbidden the use of intoxicants and animal food and are forbidden from engaging in useless pursuits and political agitation. It is enjoined on everyone of them that he will live on the income earned by the sweat of his brow and observe the rules of common decency and morality. Every follower is expected to devote some time everyday to the performance of spiritual practices and whenever possible, to attend congregational meetings at the Headquarters. No rites and ceremonies are prescribed in the Faith, but a devotee is required to cultivate affection and love for the Spiritual Head. He is to regard Him as his elder brother to begin with and, as he advances spiritually, his devotion should increase, till one day he realizes that his own self, the Self of the Spiritual Preceptor and the Lord God are of one essence. This realization constitutes the highest degree of evolution or emancipation.

44. It is made clear that the realization referred to above is not the result of discursive reasoning. But it is the result of direct intuition. The goal of the Radhasoami religion is thus distinguished from the goal of Philosophy. It is a distinctive type of consciousness and is the consciousness of the Ultimate Reality. The reasonings and conclusions of Philosophy may be coherent and consistent, but they cannot be confused with the "Religious Experience" acquired through Intuition. The followers of the Radhasoami religion have to develop the highest faculty of intuition and the

modes of devotional practices prescribed in the Faith are believed to be the easiest and most efficient to develop this faculty.

45. In the world, two ideals of life have held the field generally—

(a) the ideal of 'Unworldliness', i.e. the ideal of asceticism or, as it is called in India, 'Vairagya' and

(b) the ideal of 'Worldliness.'

'Unworldliness' has been a characteristic of eastern nations, particularly of India, and 'Worldliness' has been a characteristic of western nations generally. The followers of the Radhasoami Faith, however, have 'Better Worldliness' as their ideal. Thus in the Radhasoami Faith, the object of life is liberation or salvation but, as long as one has to live in this world, he is expected to lead a life of self-respect and honest work coupled with service to mankind. In order to demonstrate the Community's adherence to this ideal, in a practical manner and also to provide opportunities to the followers of the Radhasoami Faith for association with the Satguru and for service to mankind, life in the Headquarters of the Community at Dayalbagh has been organized in a special manner so that people, who aspire and strive to achieve the highest religious objective, may also set an example for others as to how devotees of the Supreme Father elsewhere should lead their lives, simple, unostentatious and based on religious principles.

46. It will thus be seen that the Radhasoami Faith has a special message for all seekers of True Religion. The spiritual practices prescribed in the Faith are easy and can be followed by all, males and females, old and young, weak and strong, and rich and poor. There is no obligation on, nor anything is expected from, those who become members, nor have they to

contribute or offer anything. The only thing required from them is sincerity of purpose and honest effort for the achievement of the spiritual objective. If after a trial for a reasonable time, say 6 months or so, a newly initiated person finds that the methods prescribed do not appear to help his progress towards the achievement of the Spiritual Objective or do not take him even a little on the road of spiritual advancement, he is quite free to give up the practice and dissociate himself from the Society.

47. It would however not be out of place to invite attention to the couplet with which the Svetasvatara Upanishad ends:—

To him who has the highest devotion (*bhakti*) for God  
and also for his Spiritual Teacher (*Guru*) as for God,  
To such a Great Soul (*Mahatma*) only, will these  
matters discussed here become clear and manifest.

It is added that in *Bhakti Marga* (Way of Devotion), sincere devotion for the Preceptor or the Satguru is a necessary condition for success.

48. The oldest books of the Radhasoami Faith are two, both named Sar Bachan, one of which contains poems composed by Soamiji Maharaj and the other contains small discourses delivered by Soamiji Maharaj in the Satsang on different occasions. Sar Bachan (Prose) has been translated into English also.

Satsang  
Literature etc.

49. Huzur Maharaj wrote quite a large number of books. Prem Bani, which is in 4 volumes, contains poems, and Prem Patra, which is in 6 volumes, contains discourses in prose. Besides these, there are a good many smaller books. The Prem Patras and some important pamphlets have also been translated into English.

50. Maharaj Sahab wrote only one book in English, viz, 'Discourses on the Radhasoami Faith' which He dictated during His illness. This book was got printed posthumously. Similarly, Sarkar Sahab also wrote only some articles and a few poems. All these were published in the form of a magazine, 'Prem Samachar', in the time of Sarkar Sahab.

51. Books written by Sahabji Maharaj are many. One book, Prem Bilas, contains poems composed by Him and there are others containing His discourses. He also wrote a few dramas and also translated the 'Discourses on the Radhasoami Faith' into Hindi and Urdu, besides Yathartha Prakash already referred to above.

52. When Sahabji Maharaj departed, there were only two books in English. English translation of quite a large number of books has therefore been published during the years 1954 to 1960 and there are now 31 books available in English, besides 21 in Hindi, 2 in Bengali and 2 in Telugu.

53. The Community has 5 weekly newspapers also—one each in Hindi, Urdu, Telugu, Tamil, all known as the 'Prem Pracharak', and one in English called the 'Dayalbagh Herald'. These carry the message of the Satsang and news about the Colony and its institutions to their readers spread throughout the whole country. The publication of all these books and newspapers etc. is arranged by a private Limited Company, named 'Dayalbagh Press and Publications Limited, Dayalbagh', but the publication rights of all books belong to the Radhasoami Satsang Sabha, the Publishers.

54. As the basis of all Satsang activities is a living faith in and devotion to the Supreme Creator

**Customs & Festivals** Merciful Radhasoami, the common Father of all people, brotherly spirit pervades the minds of all members of the Satsang Community and old prejudices and superstitions find no place in the life of the members of the Satsang Community or in the Satsang organization. The Community does not observe caste system and practises intermarriage and widow marriage. No ceremonies pertaining to births and deaths are observed and marriages are simple affairs, free from the evils of dowry and wasteful expenditure.

Similarly, only a few festivals are celebrated. 'Janam Ashtami' which is the day of the advent of Soamiji Maharaj, the August Founder of the Radhasoami Faith, and Basant Panchami, which is the Foundation Day of the Radhasoami Satsang, are the principal festival days of the Community. On the Basant Panchami Day, Satsangis put on yellow clothes and illuminate their houses at night and spend the day in thanksgiving to the Lord for His Great and Unbounded Mercy in founding the Satsang for the redemption of Jivas. In Dayalbagh also, the whole Colony has illuminations and it is a sight to see. Similarly, on the occasion of Holi also, Satsangis gather in large numbers, put on white clothes, sing Holi verses and make merry to their hearts' content. Coloured water and *gula* are freely used.

Besides these, the Sabha celebrates Bhandaras (communal feasts) annually in commemoration of the five Revered Leaders of the Faith. These are attended by Satsangi brothers in large numbers. *Prasad* is distributed on these occasions and all dine together.

55. The Central Satsang in Dayalbagh is the nucleus of the spiritual and religious activities of the Radhasoami Satsang, and the Radhasoami Satsang Sabha Dayalbagh, which is registered under the Societies' Registration

Act XXI of 1860, controls and guides secular activities, viz, educational, charitable etc. and those connected with management of properties etc., and also makes arrangements and provides facilities for spiritual and religious activities. In addition to the Central Satsang, spiritual and religious activities are organized and carried on by the Branch Satsangs, and the Sabha is assisted in the discharge of its functions by the Regional Satsang Associations, District Satsang Associations and also Branch Satsangs.

56. Satsangi brothers and sisters from all parts of the country make it a point to come to Dayalbagh Central Satsang as often as possible to attend the meetings for Divine Service held at the Central Satsang. The meetings are held every morning and evening under the Presidentship of the Sant Satguru, in which Satsangi visitors and residents of Dayalbagh, male and female, invariably join. The service commences with the recitation, by the congregation, of certain hymns containing a grateful expression of the immense spiritual benefit conferred upon mankind by the Gracious Supreme Creator in revealing the true path of salvation and the gracious assistance which is accorded to the devotees in their spiritual journey. After this, pieces from the poetic compositions of the Revered Leaders are recited and portions from their prose books are also read. The Service closes with a congregational prayer for Grace.

57. The Community has over 2,00,000 members drawn from all parts of the country and from all castes and creeds. Members have formed local Branch Satsangs Satsangs (known as Branch Satsangs) in various places and they assemble for Satsang (recitation of pieces of poetic and prose compositions of Revered



Leaders) daily and also weekly in their respective places. The number of these Branch Satsangs registered with the Radhasoami Satsang Sabha, Dayalbagh is 583 at present. Unlike the Regional Associations, the Branch Satsangs are not registered under the Societies' Registration Act XXI of 1860.

58. Recently some of these Satsangs have built Satsang Halls in their respective places and more are expected to be built or purchased in the near future. Amritsar, Ludhiana, Karnal, Delhi and Lucknow in the north, Jabalpure in Central India and Vizianagram in the South-east have built commodious buildings. Madras and Kakinada and Chipurpalli (both in A. P.) and Banda in the U.P. have already acquired beautiful buildings, though the first one is not yet used for Satsang, and Calcutta, Patna and Hyderabad may also follow suit in a year or two. Besides, land for the Satsang Halls has been arranged at Jullundur, Hoshiarpur, New Delhi (second Hall) Saharanpur, Kurnool and Amalapuram (both in A.P.) etc. There are some old buildings used as Satsang Halls in other places also.

59. Recently the inauguration ceremony of a Satsang Colony being established at Delhi by the Delhi Dayalbagh House-building Cooperative Society was performed by Rajyapal Shri V. V. Giri, Governor of Karala, and proposals for establishing small colonies at Jullundur, Hoshiarpur, Amalapuram, Kurnool and Hyderabad are under consideration.

60. For dealing with social and economic problems pertaining to the members of the Community, these Branch Satsangs are affiliated to Regional Radhasoami Satsang Associations, which latter are all registered under

the Societies' Registration Act XXI of 1860. These Associations have been organized for—

- (1) Punjab,
- (2) Delhi,
- (3) U.P. and M.P.,
- (4) Bihar and Bengal,
- (5) Andhra Pradesh,
- (6) Tamil Desh, and
- (7) Bombay, Rajputana and Central India

61. The aims and objects of the Regional Associations are similar to those of the Radhasoami Satsang Sabha and though these Associations are independent registered Associations, they act in collaboration with the Radhasoami Satsang Sabha as far as religious organization and religious activities are concerned. The members of these Associations are elected by the Branch Satsangs and the office-bearers and the Working Committee of the various Associations are elected by the members.

62. In addition to the Regional Associations, there are District Satsang Associations also. The duties and functions of the District Satsang Associations are similar to those of the Regional Satsang Associations, though their jurisdiction is generally limited to one or two districts. Office-bearers of these Associations are elected by Satsangis of the District or Districts concerned

63. The readers will have obtained by now an idea how the Colony of Dayalbagh came to be established and what it stands for. The entire organization of institutions and other activities in Dayalbagh is controlled by the Radhasoami Satsang Sabha which, - as has

already been stated, was established in the time of Sarkar Sahab in 1910. The Radhasoami Satsang Sabha was registered in 1921 as a religious and charitable society under the Societies' Registration Act XXI of 1860. It is not a political body and has no political aims. This Sabha is the proprietor of the Colony of Dayalbagh and all immovable property in Dayalbagh belongs to and vests in the Sabha. When the Constitution and Bye-laws of the Sabha were revised in 1956, it was considered desirable to enlarge the scope of the activities of the Sabha. Its membership was therefore increased, so that under the revised Constitution the minimum and maximum number of members prescribed is 100 and 400 respectively instead of 40 and 48 as before. The Sabha has 138 members at present. Most of these members were elected by Branch Satsangs and Provincial Associations in the first quarter of 1956. The chief objects of the Sabha briefly are:—

- (1) To propagate the teachings of the Radhasoami Faith and make arrangements for Satsang etc.
- (2) To run the colony of Dayalbagh and other colonies on lines of Dayalbagh.
- (3) To guide and control Regional Associations, District Associations and Branch Satsangs.
- (4) To run, maintain and subsidize educational and medical-relief institutions.

The Governing body of the Sabha has 63 members and there is an Executive Committee consisting of 14 members. These two bodies look to the day-to-day administration of Sabha's Institutions and properties. Most of the members of the Executive Committee are individually in charge of groups of institutions and serve as a link between the Executive Committee on the one hand and the various institutions and departments on the other.

64. All residential houses in the Colony have been built either out of the funds of the Sabha or from *bhant* amounts offered by Satsangis specifically for this purpose. The ownership in all such latter houses vests exclusively in the Sabha and Satsangis, who are permitted to live in them, are only licensees enjoying the right of residence at the absolute pleasure and discretion of the Sabha. Besides, residents of the Colony apply every year for permission to live in the Colony and this permission is granted by the Sabha for one year only at a time and can be cancelled at any time during the year.

65. Visitors coming to the Colony for short stay for attending Satsang or otherwise have also to apply for permission and this kind of temporary permission is granted for a period upto 3 months.

66/ The Sabha established an association of workers, 'League of Service,' in 1927. The object was that  
 a band of workers may be available to the  
 Sabha to help it in running its institutions  
 efficiently. Members promise that they will  
 work sincerely, and honestly act upto the principles of the  
 Radhasoami Faith, and serve the Radhasoami Satsang  
 Sabha unconditionally with body, mind and possessions  
 to the best of their ability and they will implicitly  
 carry out all orders of their superiors in connection  
 with the duties assigned to them.

67. Huzur Sahabji Maharaj was the first President of the League of Service and now the President of the Sabha is the President of the League. The League of Service elects a body of 5 members known as the Managing Committee to carry on its ordinary business. One of the members of the Managing Committee works as Secretary

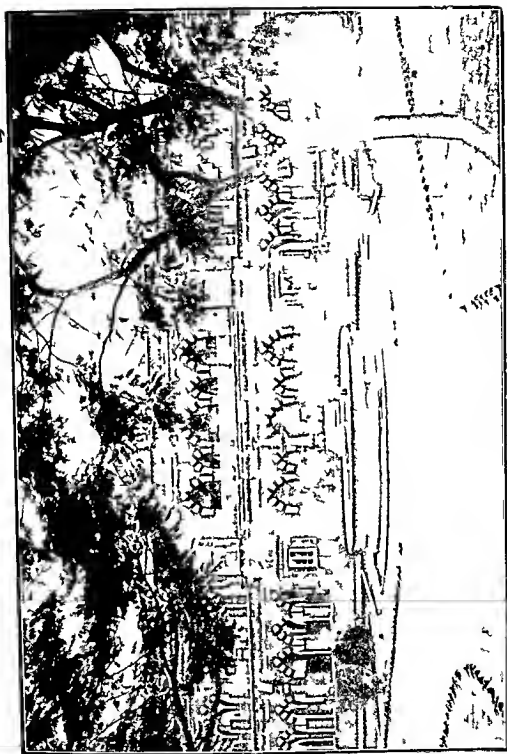
and another as Assistant Secretary of the League of Service.

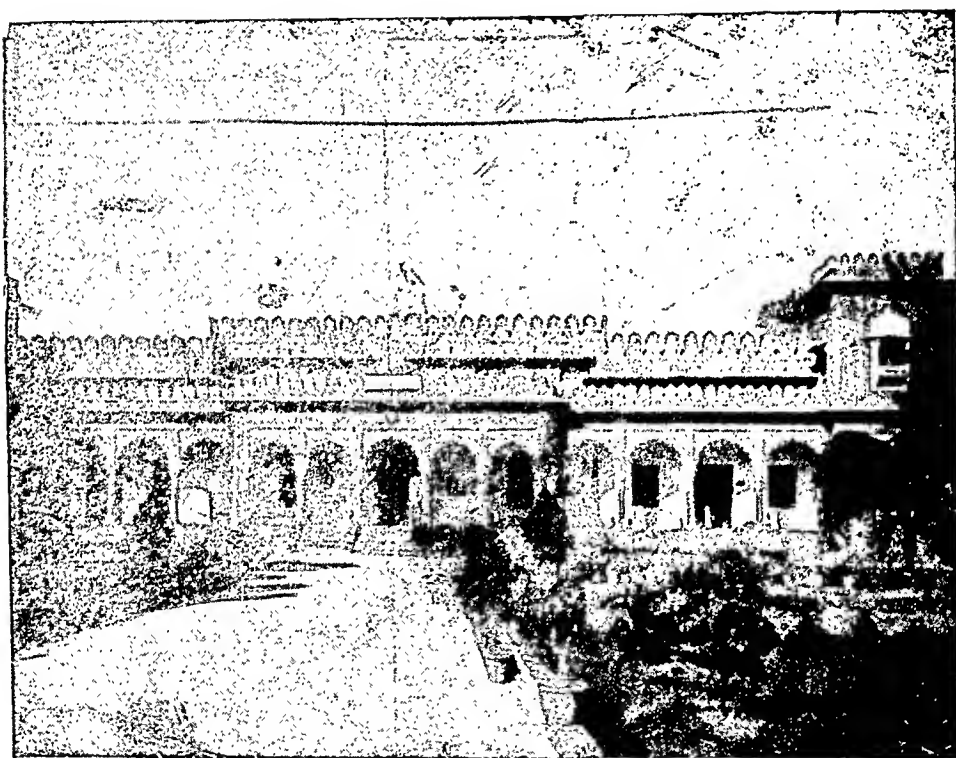
68. At present there are 17 members of the League 15 ordinary, and 2 honorary. One of them is serving outside Dayalbagh and 16 are serving in Dayalbagh.

69. The Radhasoami Educational Institute was founded by the Radhasoami Satsang Sabha, Dayalbagh, Agra, in pursuance of the mandates to that effect of the successive Revered Leaders of the Radhasoami Faith. The object of the Sabha was to place the mental, moral and spiritual education of boys and girls on a sound basis and to turn out efficient, industrious, law-abiding and God-fearing and God-loving persons. As such, after building a few residential quarters early in 1915, the work of constructing a school building was taken in hand and on 1st January 1917, the Radhasoami Educational Institute was opened with classes upto the Middle standard.

70. The management was placed in the hands of a Managing Committee of seven members (all men of light and learning) which got itself registered in October 1917 under Act XXI of 1860 and work commenced in right earnest. The Managing Committee of the Institute now has 14 members, including one President and one Secretary and it controls and administers all the educational institutions of the Satsang at Dayalbagh and outside.

71. The Institute sent up its first batch of 18 boys for the High School Examination in March 1919, and the news that as many as 17 boys passed out of 18, gave a thrill of joy to the workers and the members





PREM VIDYALAYA

of the community. It is a matter of deep gratification that the Institute has all along maintained its standard of efficiency.

72. The Institute developed quickly thereafter and timely help came from unexpected quarters. About 208 acres of land were acquired for the Institute by the Government at a cost of about Rs. 16,000/- to the Sabha and grants from the Government and the Managing Committee or the Sabha were always available when needed.

73. The Institute which had developed by 1922 into an Intermediate College for boys was converted in 1947 into a Degree College affiliated to the Agra University for B. Com. degree. In July 1951, B.T. class for male students was also opened. In July 1952, Law classes for LL.B. degree were added, but were temporarily discontinued from July 1958. The B.Sc. classes were opened in July 1953 for the Science Degree. Agriculture has also been started upto Intermediate standard.

74. Provision for instruction in the infant classes by kindergarten methods was made and the Children's Play Centre was established in 1940. The Nursery School was also established in 1958. Both these provide education to children of pre-school-going age through games in attractive form.

75. A separate High School, (Prem Vidyalaya), was established for girls as early as 1930. This institution was converted into an Intermediate College in 1939 and B.A. classes were opened in it in 1941.

76. A Women's Training College for preparing D.-5



women students for B.T. degree of the Agra University was established in 1947 and B.A. classes were then separated from the Prem Vidyalaya and attached to this College. The College was, later on in 1951, affiliated to the Agra University for B.A. degree as well. The College also started classes for the M.Ed. degree of the Agra University in July 1958.

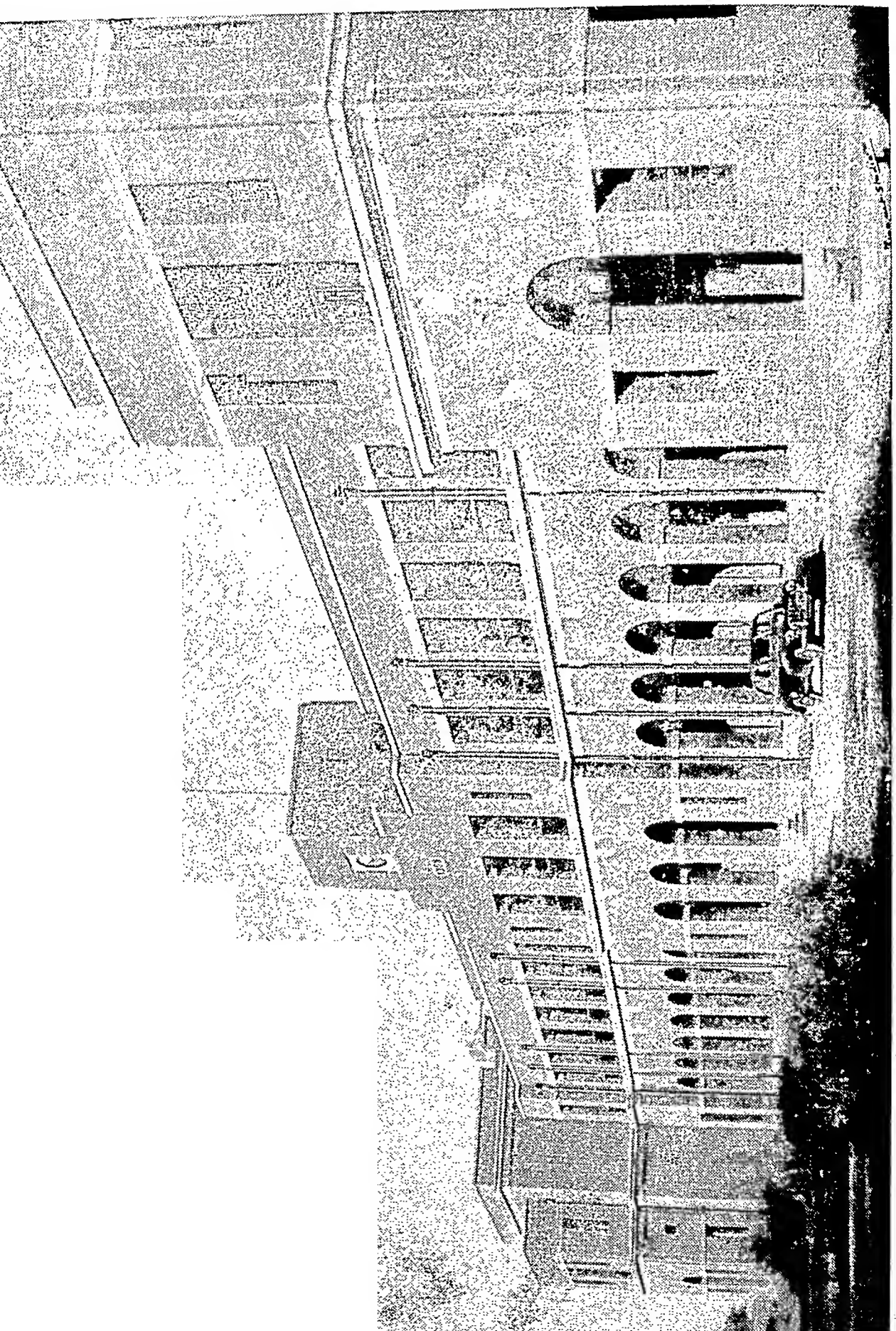
77. With a view to provide good mechanics, technicians and engineers, a Technical School was opened in 1927. It developed by 1930 into a College provided with spacious buildings and with well-equipped laboratories and workshop. The College imparts training in Mechanical, Electrical and Automobile Engineering. It provides a three years' Diploma Course in Mechanical and Electrical Engineering of the Board of Technical Education, and a two years' Certificate Course in Automobile Engineering of the Directorate of Technical Education, U.P. This institution too developed steadily and has become one of the best known institutions of its type in the State. Its hostel also has a fine two-storeyed building.

Large additional buildings were put up in 1961 to 1963 and additional equipment was also added. One Auto-workshop is under construction for Post-Diploma students.

78. The Government transferred the Leather Working School from Agra City to Dayalbagh in the year 1930, as the Government felt that Dayalbagh authorities would be able to run it successfully. The School course lasting 2 years comprises training in theory and practice in leather goods manufacture, i.e. shoes, suit-cases, purses, hold-alls, etc.

79. The Engineering College, the scheme of which





was approved by the Government of India in 1948, was opened in July 1950. It is affiliated to the Agra University for the B. Sc. degree in Mechanical and Electrical Engineering. The new building of the College was completed and the College moved into it in July 1952. The College Workshops and Laboratories were also fitted up and adequately equipped for necessary practical training. The Hostel attached to it provides seats for all the students of the College. The results of this College have been very good and the College has established its reputation for good work and efficient practical training. A new building for housing the Electrical and Mechanical laboratories was constructed and has been put into use from July 1963.

80. Besides these institutions at Dayalbagh, the Society runs other institutions in different States of the country. The Higher Secondary School at Timarni in the Hoshangabad district (M.P.) has also progressed quite satisfactorily. It has been converted into a Higher Secondary School so that boys passing out of the School can now join B.A. classes directly. There are also four primary schools in Rajaborari Estate for the education of the children of aboriginal tribes of Madhya Pradesh.

81. Dayalbagh thus has provision for higher education upto degree standard in Arts, Science, Commerce, Education, Engineering and upto postgraduate standard in Education, besides provision for diploma and certificate in Engineering (Mechanical, Electrical and Automobile) and Leather work. Thus it has all the institutions and arrangements which a small compact University has or should have, but they lack the advantages, which a University gives, for it is not possible to introduce upto date methods of instruction and

examinations, as the courses and system of examination in force do not permit this. Thus the Management finds itself helpless to do what it would so much like to do. The following statement gives enrolment in, and expenditure on, all the institutions:-

Year	Enrolment	Total Expenditure.
1960-61	2261	7,31,870
1961-62	2247	7,33,778
1962-63	2244	7,36,944

82. The Radhasoami Community has always acted in the past on the principles of self-help and self-reliance. As such, the Society has never accepted from any non-member any contributions or donations for any of its institutions or for any other purpose whatsoever. The boys and girls of the Satsang Community, however, do not enjoy any special privilege, nor do they, as such, get any concessions not available to others in any of the educational institutions at Dayalbagh. The educational institutions run by the Society at Dayalbagh or outside are open to all persons without distinction of caste, colour and creed. The following statement regarding our main educational institutions would bear out the above statement.

College	No. of students in 1962-63	Children of Satsangis	Percentage of students of non-Satsangi Parents
W.T. College.	210	47	77.62
R.E.I. College	664	84	87.35
Engineering College	247	33	86.63
Technical College	341	36	89.44
Total	1462	200	85.26

83. The Sabha started an institution, under the name Saran Ashram in 1926 and a small dispensary

Saran Ashram  
Hospital

was attached to it. Later on, the scope of the dispensary was extended by converting it into a hospital and by adding to it a maternity wing in 1927. Subsequently during the years 1931 and 1932 the Sabha was able to construct, in a spacious compound at the southern end of the Colony, five beautiful blocks of buildings to accommodate the Hospital and the maternity section, and both the hospital and the dispensary were shifted to those new buildings. In the year 1934, four isolation cottages and a commodious private ward were added to the Hospital.

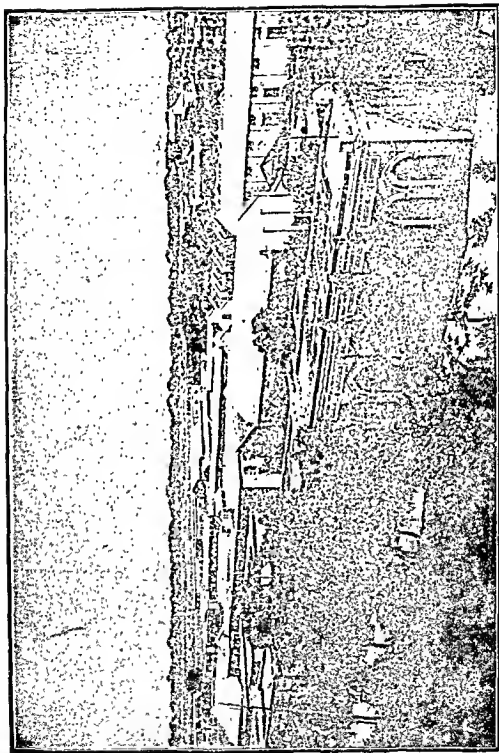
84. Gradual extension has since gone on and now the Hospital is equipped with X-Ray and Radiology Sections and an Operating Room with up-to-date modern equipment. Its Male Ward and Female and Maternity Wards are rendering very good service not only to the residents of the Colony but also to those of the neighbouring villages. The number of patients from villages is fairly large and they receive medical-aid from Dayalbagh Hospital without distinction of caste, creed or community and without payment of any fee and they also get medicines from the dispensary free of cost. An attempt has been made to provide special environment and atmosphere in the Maternity Section. Ladies are required to go there at least ten days before delivery so that they may be in a calm and peaceful frame of mind at the time of delivery. The Hospital, on behalf of the Shiromani Nagar Committee, takes preventive measures (e.g. inoculation against Typhoid and Paratyphoid, administration of quinine in the Malaria season etc. etc.) on a mass scale against the spread of disease in the Colony. In 1943, a kitchen, servants' rooms and sweepers' quarters were also added and Female Ward was added later on.

85. The various educational and medical relief

institutions of the Colony were originally started by the Radhasoami Satstang Sabha and run by it for a considerable time, but as the activities connected with the various institutions increased and became multifarious, extension of educational and medical-aid activities to places outside Dayalbagh did not appear to be possible without the association and cooperation of more men. This association was provided when the Managing Committee of the R.E. Institute took upon itself the responsibility of running the various educational institutions of the Colony as well as of opening and running schools in different parts of the country and the Dayalbagh Medical Relief Society took upon itself the responsibility of running the Saran Ashram Hospital at Dayalbagh and of opening free dispensaries elsewhere. There are thus 2 primary schools in the south in addition to the Higher Secondary School at Timarni, the Middle School at Mehshi and the four primary schools at Rajaborari and 10 dispensaries. There are five other primary schools, which are being run by the Branch Satsangs in their respective places.

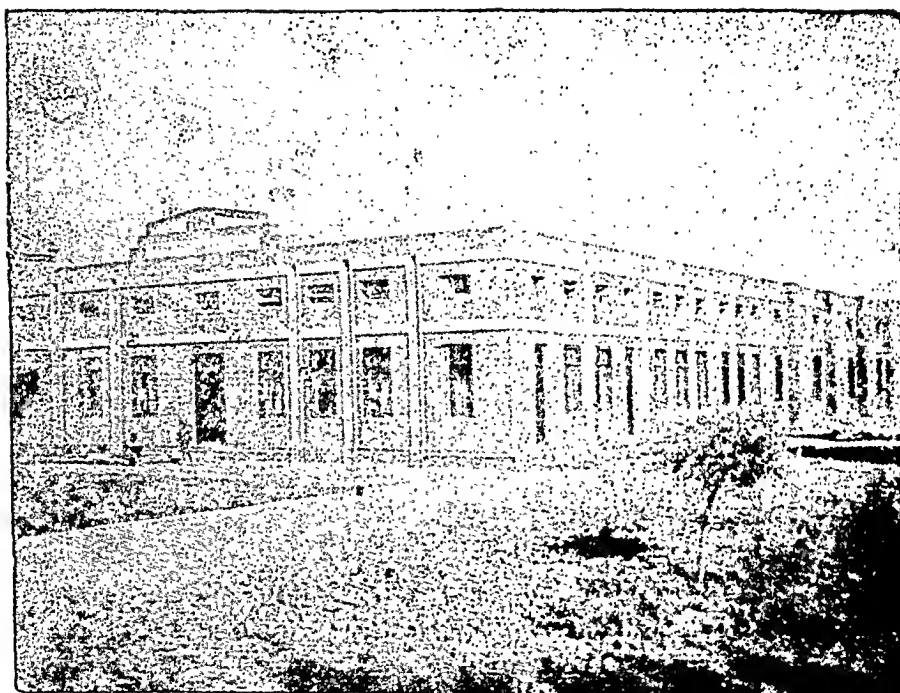
86. Maharaj Sahab spoke of the Satsang having its Mill and a proposal for starting a joint stock company with limited liability for establishing a textile mill was also discussed and a tentative share list drawn up, but this could not then be pushed on because of the declining health and very early departure of Maharaj Sahab. Sahabji Maharaj took up the work in right earnest after succeeding to the Leadership in December 1913. In October 1917, the Model Industries workshop was established with one man and one boy and leather buttons, and later on, balances were manufactured and thereafter production of tower-bolts,

Industrial  
Programme



MODEL INDUSTRIES—GENERAL VIEW





LEATHER GOODS FACTORY

pad-bolts, knives etc. was taken up, then manufacture of shoes etc. and electric goods ( fans etc. ) and cotton and woollen cloth and the production of leather in 2 Tanneries was started. The Dairy was modernized. It manufactured first-class butter which was appreciated everywhere.

87. In December 1935, the Radhasoami Satsang Sabha, at the instance of His Holiness Sahabji Maharaj, decided that in order to remove unemployment and to serve the country by increasing production, the industries of the Sabha be so expanded within 5 years as to give an annual out-put of the value of one crore. On account of continued illness of Sahabji Maharaj after that, no steps could be taken to carry out the decision in His lifetime. In October 1937, after His departure, the Sabha reaffirmed the decision and then efforts were made to increase the out-put of our industries with the result that the existing industries were expanded and developed and new industries were started inside and outside Dayalbagh. Among these latter, the Dayalbagh Spinning and Weaving Mills Limited, a public limited Company with a working capital of 15 lacs, subscribed by the Sabha and the members of the Community, was started. In 1941 it was however felt that the pace of progress needed to be further accelerated so as to complete the one-crore programme within the specified time and Huzur Mehtaji Sahab (the then Director of Industries of Dayalbagh) proposed the establishment of a number of Limited Companies to take over Sabha's major industries to provide a fresh stimulus to the cumulative industrial effort. Members of the community enthusiastically supported this idea and the Sabha also adopted it. This led to the establishment during 1941 and following years of a number of Limited Companies, on which devolved the responsibility for

Five Years'  
Industrial Plan

production and disposal of a far greater increased out-turn. The success of the new venture was so great that just five years after the departure of Sahabji Maharaj, the out-put of our industries, in twelve months ended May 1942, reached the figure of Rs. 1,05,23,896/- as against Rs. 10 lacs in 1936-37. Many of these Limited Companies are still carrying on their work, though a few of them had to be liquidated for various reasons.

88. With a view to arrange for the sale of our manufactures and to provide employment to more young men, it was also decided to organize private Limited Companies in different parts of the country to be floated by local Satsangis. At present 40 such registered Companies, some with an authorized capital of Rs. 20,000/- each and others of Rs. 10,000/- each are running the Stores opened by them in important towns in India. Quite a good number of these Limited Stores have also taken up the manufacture of local articles. A little later, 7 Distributing Stores, with an authorized capital of Rs. 5 lacs each, were also established to facilitate the supply of Dayalbagh manufactures to Dayalbagh Limited Stores.

89. Workers had also organized themselves into a number of Cooperative Societies to take up some of the working sections of industries like Tanning, Shoe-making, Handloom Weaving, Printing and manufacture of Ayurvedic medicines, and also the work of sale and supply to consumers.

90. After 1945, a period of difficulty for Dayalbagh Industries began and the period after 1950 up to the present has been marked by continually increasing taxation of both the Central and the State Governments and there seems to be no end to it. Control over

essential raw materials, rising labour costs generally and an unprecedented rise in price all round has made renewal and replacement of machinery ever so difficult. The steep rise in price level considerably reduced the purchasing power of individuals, and trade in the articles of our manufacture diminished considerably. The big organization of sales and the Dayalbagh Stores that had been built up everywhere, with the sacrifices of Satsangis, faced considerable difficulties and a great many Stores had to close down.

91. In order to overcome these difficulties, it was decided in November 1959, to hold exhibitions all over the country to improve our sales and to make Dayalbagh goods popular with the general public, and under the Directive issued by the Economic Adviser, Satsangis at many places made out plans for holding exhibitions at their respective places. Thus during 1960, thirty-two exhibitions were held. These exhibitions were held, among other places, at Calcutta, Patna, Muzaffarpur, Darbhanga, Lucknow, Varanasi, Allahabad, Mirzapur, Etawah, Ludhiana, Jullundur, Ambala, Karnal, Bhatinda, Bombay, Madras, Madurai, Vishakhiapatnam, Ellore, Rajahmundry, Vizianagaram, Kurnool, Vijayawada etc. Though the exhibitions helped the Industries and the Stores to some extent, but the difficulties continue and it appears that as long as Government policies continue as at present, medium units like ours would not prosper.

92. The R. E. I. Dairy was originally started in 1926 with an humble beginning, but in 1931 it was organized on modern lines and equipped with modern appliances. It was rightly acclaimed as one of the best dairies. When Lord Willingdon, Viceroy of India, visited Dayalbagh on 22nd March 1935, he was pleased to call it "the most efficient"

Dairy seen by him for some years. And Mr. R. A. Pepperall, the Milk Marketing Adviser to the Government of India, during his visit in January 1945, was pleased to remark as under :—

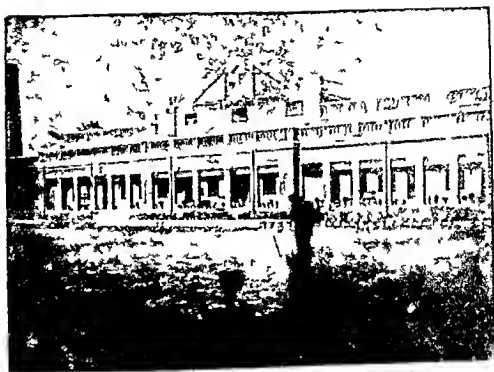
“India indeed is a land of surprises. Possibly the greatest surprise which I personally have experienced is to find myself in such a fine and well-equipped Dairy which is comparable in technique with any in the world, whilst as regards its surroundings, it surpasses any that I have seen in a professional career which includes the whole of England and Australia.

With such an example, surely it is within the capacity of India to follow it and, so far as the Dairy Industry is concerned, to lift itself from the present ‘Slough of Despond’.

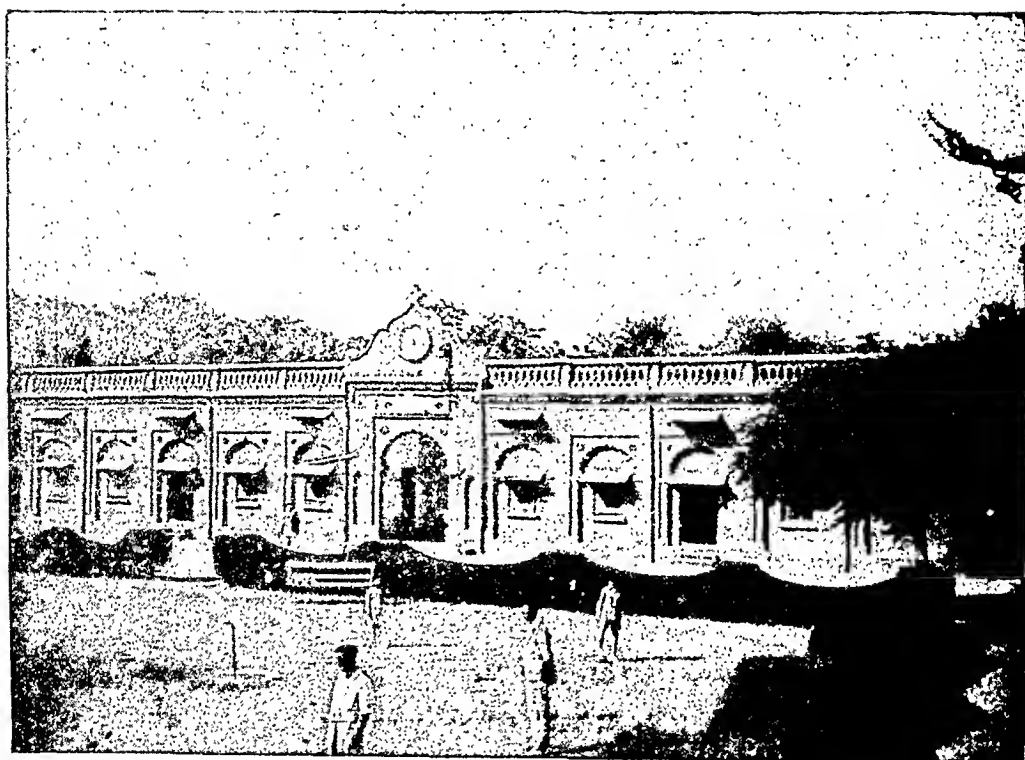
93. Unfortunately, however, the public of Agra could never give up the traditional methods of using milk and did not give the Dairy pasteurised milk that patronage which it was necessary to get in order to keep the Dairy running as an economic unit. Patronage was for some years afforded by the local hospitals, but later on vested interests intervened and it became impossible for our Dairy to stand against them. As a result, the milk pasteurising section was closed down in 1954 but the Butter Section has continued to work and supply to its patrons ghee and butter of the finest quality in the country.

94. The entire area of Dayalbagh was a sandy tract when the Colony was founded by Sahabji Maharaj and the total area of 3357 acres of land was owned by the Radhasoami Satsang Sabha and the Managing Committee R. E. I. upto the year 1952 when, owing to the abolition of Zamindari, 1611 acres which had been let out to tenants were lost to

Agriculture



R. E. I. DAIRY, DAYALBAGH



TOWN HALL

the Sabha. The area now available is 1746 acres only as per details below :—

Village	Agriculture	Habitation	Ehatmali
Jaganpur	575	182	7
Khaspur	435	5	87
Sikandarpur	397	6	8
Ghatwasan	10	20	—
Nagla Paddi	—	3	—
Mau	11	—	—
	<hr/> 1428	<hr/> 216	<hr/> 102

95. Since the beginning of the Colony, the Radhasoami Satsang Sabha had directed its energies mainly towards the development of industries and education and there was no regular agriculture department either. Not much was therefore done in regard to agriculture.

96. About 20 years back it was felt that, in order to help in the 'Grow More Food' Campaign, it was imperative to produce as much food as possible in the lands attached to Dayalbagh. Therefore in 1943 the residents of Dayalbagh, in their own way, started levelling uneven lands and clearing *banjar* lands to make them suitable for cultivation and a ten year's programme was drawn up which was expected to increase the cultivated area from 178 acres (as in 1942-43) to 1140 acres in 1950-51. Since then every morning after prayers and every evening after finishing their work in offices and workshops, they have been going to work on the land for removing wild growth and thorny bushes, levelling plots and making water channels etc. They work the tractors, graders, threshers and other machines. Some of them plough the lands and sow seeds in them, some water them, and some others protect them from



stray cattle and when food and fodder crops grow and ripen, they, including ladies and children of the Colony, all join in harvesting, threshing etc. The ladies have not lagged behind menfolk in any way but have been taking part in large numbers in all kinds of agricultural work (including levelling of fields), except ploughing and watering, and have specialized in picking cotton and chillies and in collecting potatoes. Similarly, school students, both boys and girls, do lot of work in the fields. In this way all land belonging to Dayalbagh, except a few acres covered by *Kankar* quarries and land reserved for grazing, has been, i.e. about 900 acres in all, brought under cultivation. A stage has however been reached now when it does not appear to be possible to have two crops in a year in the major portion of our good fields.

97. The various agricultural operations are carried on mechanically as well as by manual labour.

Irrigation                      The Sabha built in 1936 its own canal from the Jamuna river. This canal, in addition to the distributory from the Government Canal, provides for the irrigation of Sabha's land under agriculture and also its gardens. A few years back, the Sabha made the channel pucca to avoid the huge loss of water by percolation. However, as water has to be pumped up from the river by electricity and the land is sandy, the cost of irrigation has been very high and since the increase by the Government in rates for electricity, it has become unbearable.

98. With the object of taking up the work of uplift of the Adivasis (Gonds, Korkus, Gollans, Golis etc.) and for their general welfare, His Holiness Sahabji Maharaj purchased in 1919 from His own private funds, the

Rajaborari Estate in the Hoshangabad district of Madhya Pradesh. Later on He made a gift of the Estate to the Sabha in 1924 and since then the Sabha has spent large sums of money on the uplift of Adivasis living in the Estate and also on general improvement of the Forest area.

99. When His Holiness Sahabji Maharaj purchased the Estate, the condition of the Adivasis was very miserable. They were addicted to drink and other evils and were leading a semi-barbarous life with almost no social and moral standards. The work carried on by the Sabha in the area has considerably improved the life of these Adivasis, for not only have their economic condition and living standards improved beyond recognition, but they have also made remarkable progress socially and culturally. They do not now drink or distil liquor. There are no feuds and no forced marriages among them now. Their children go to schools. Over and above this, the Sabha has, during these last 42 years or so,

- (a) brought fallow land under cultivation;
- (b) provided irrigation facilities and dug wells for supply of drinking water;
- (c) established a Demonstration Farm and Horticultural unit;
- (d) established a cattle-breeding centre to improve local cows and bulls;
- (e) established a multi-purpose Cooperative Society to supply foodgrains etc. to people of the Estate and neighbouring villages;
- (f) opened primary schools;
- (g) opened a free charitable dispensary at Rajaborari;
- (h) made arrangements for veterinary service for the cattle on the Estate;

- (i) made arrangements for periodic vaccination, inoculation etc. for protection against malaria, cholera etc.;
- (j) opened roads connecting the forest with the nearest railway station, etc. etc.

The result is that the condition of the Adivasis in the Estate is now as good as that of villagers in the plains.

100. The Madhya Pradesh Government sanctioned a Working Plan for the Estate in 1950 and its opening ceremony was performed on January 27, 1951 by Hon'ble Shri Rameshwar Agnibhoj, Minister for Forests, Madhya Pradesh. It is hoped the condition of the people of the Estate will go on improving as the Plan is worked.

101. In the meantime with the passing of the Madhya Pradesh Abolition of Proprietary Rights Act, the ownership of the Estate came to be vested in the State Government. However, the Government having taken into consideration the various improvements made in the conditions of life of the aborigines and in appreciation of the arrangements made by the Sabha for the uplift of the aborigines, has continued the management of the Estate in the hands of the Sabha on the basis of a long term lease and thus the Sabha shall continue to do its best of service for the welfare and well-being of these people.

102. From what has been written above, an idea may be formed about the various religious and charitable institutions and activities of the Radha-soami Community inside and outside Dayalbagh. There are certain other institutions which, though smaller, are of considerable significance for understanding the spirit underlying the organization as a whole

Civic & Social Life

as well as for getting a fuller insight into the working of the plan according to which the Dayalbagh Colony was established and work is being carried on.

103. Residential buildings of the Colony are located in separate Nagars, known as Prem Nagar, Soami Nagar, Vidyut Nagar, Swet Nagar, Karyavir Nagar and Saranashram Nagar. The residential houses in these Nagars do not belong to any individual, but they belong to the Sabha, though individual members of the Society have paid the cost of the construction of quite a large number of these houses. These members have only the licence to reside in them. As a matter of fact, no individual owns any immovable property or industry in the Colony.

104. A civic body, known as the Shiromani Nagar Committee, consisting of 22 elected members, and Nagar Panchayats for each of the 5 Nagars of the Colony look to sanitation and conservancy service and also arrange for watch and ward in the Ashram. A Town Area Committee under the U.P. Town Areas Act was also established in 1957. The scope of activities formerly attended to by the Shiromani Nagar Committee has been enlarged considerably and is now shared by both the Committees. While the Shiromani Nagar Committee looks to watch and ward arrangements, the work of sanitation and conservancy is shared by both the Committees. Similarly, the Shiromani Nagar Committee controls traffic and social activities within the residential portion; the Town Area controls traffic and noises etc. on the road connecting Dayalbagh with the City. A special feature of the watch and ward arrangements is that all the able-bodied residents also join in keeping watch in the Colony by turns at night.

Shiromani Nagar  
& Town Area  
Committees.

105. The Sabha controls residence in the Colony through the Shiromani Nagar Committee. The Nagar Panchayats, which have an elected Panch for every 10 to 12 houses, help the Shiromani Nagar Committee in the discharge of its functions. The Committee is also helped by 3 Advisory Committees of the citizens, i. e. the Public Health Committee, the Comforts Committee and the Bazar Committee. The Shiromani Nagar Committee has provided for games for children in most of the Nagars of the Colony and has also made arrangements for accommodation and comforts of pilgrims coming to the Colony to attend Satsang at the Headquarters. Smoking (in the Colony) has been prohibited by the Committee.

Similarly, the Town Area Committee has made arrangements for effective control over speed of vehicular traffic and has prohibited loudspeakers etc. and established 'No Horn Area' on the main road. The result is that there are no unsocial disturbing noises in the day, and during nights there is perfect calm and peace befitting an Ashram. The Town Area Committee has provided urinals and foot-paths and has also planted trees along the main road.

106. Sanitation arrangements are particularly successful as in constructing the buildings in the Colony, whether for purposes of residence or for accommodating public institutions, scrupulous care has been taken to avoid over-crowding and to make provision for plenty of sunshine and free air. In order to make life pleasant for the residents, pains have been taken to provide within the Colony all the necessary conveniences of life.

107. The ladies of the Colony have established Mahila Cooperative Association, which organizes and guides various activities of ladies. The representatives of the Association work

along with elected male members, on the various Committees connected with the civic life of the Colony and also in Nagar Panchayats and the Shiromani Nagar Committee.

108. The Colony has also a Marriage Panchayat which consists of male and female members elected by the residents of the Colony. The Marriage Panchayat helps parents in arranging suitable marriages and also enforces certain wholesome rules regarding dowry and control of expenditure on marriage parties etc. It also ensures that all boys and girls are medically fit for marriage. As far as possible, marriages are generally registered as civil marriages under the Civil Marriage Act of 1954, but when necessary, due to any reason, they are performed otherwise according to Hindu rites. The Secretary of the Sabha is the Marriage Officer for the Dayalbagh district.

109. With a view to encourage ex students of the Radhasoami Educational Institute and other educational institutions of the Colony to take active part and continued interest in the affairs of the Institute, an Old Boys' Association was established in 1926. This Association has now a very large membership and the old boys of all the educational institutions of the Colony are its members. The Association has been actively participating in all the activities of the Colony and its institutions and quite a good number of old boys are working in responsible positions in the institutions of the Colony at present. The Old Boys' Association also runs a number of Stores for the sale of goods manufactured by Dayalbagh Industries. The Association has been a link between the Colony and the Old Boys and the relationship has grown

more and more intimate with the passage of time. The names and addresses of Old Boys of our higher classes are published by the Sabha in a Directory which also contains the names, designations and addresses of a number of Satsangis in different Government Services and in different professions.

110. Outside Dayalbagh, under each of the 7 Regional Associations, there is a League of Service, a Mahila Association, a Marriage Panchayat and an Old Boys' Association of the old students of the Associations Outside Dayalbagh Dayalbagh institutions with objects and rules and regulations similar to those of the Associations working at Dayalbagh. These bodies were formed about 18 years back and are extending the scope of their activities by and by.

111. And thus Dayalbagh has grown and developed during all these years. The Five Year (One-Crore) Progress after 1937 Programme for development of Dayalbagh industries suggested by Sahabji Maharaj was given top priority by Mehtaji Sahab and accomplished by the summer of 1942. This resulted in the development of industries at Dayalbagh and outside to a considerable extent and in bringing into existence a Sales Organization. The generally easy-going attitude of Satsangis was replaced by a more realistic attitude and they became prepared to meet the difficult times ahead.

112. The problem of education was then taken up. Existing educational institutions, e.g. R.E. Institute, Prem Vidyalaya and the Technical College were developed considerably and new facilities for education were provided. Besides, new institutions, e.g. the Women's Training College and the Engineering College were established and developed. The position now is that in

the sphere of education, Dayalbagh resembles a small university and has all the advantages which a residential University could or would provide.

113. Immediately after 1937, when the stock of all the books of Sahabji Maharaj had to be returned to the heirs of Huzur Sahabji Maharaj, there were practically no books available for sale to Satsangis. A programme of publications was therefore initiated by Mehtaji Sahab and many books of Huzur Maharaj were published and issued in 1948. However, as all these books were in Hindi and only one book in English was then available, a huge programme of translating the books of Huzur Sahabji Maharaj was taken up by Mehtaji Sahab and accomplished by the end of October 1957. Even after 1957, publication work continued and a number of books of Huzur Maharaj (including all the Prem Patras) were translated into English and new books, the 'Souvenir' and 'Huzur Sahabji Maharaj—As others saw Him' have been published more recently.

114. In 1943, agricultural programme was also taken up. Had this programme not been taken up so early, it would not have been possible to bring under cultivation more than 1000 acres of Sabha's lands before July 1952 and all this area would also have been lost to the Sabha at the time of abolition of Zamindari (July 1952) as the whole of the Sabha's land, which was then with the tenants, was lost.

115. Besides, this has made Dayalbagh more self-sufficient and self-reliant. A number of vegetables, and so also cereals are produced now, in addition to groundnuts, and some sugarcane.

116. There has thus been a consolidation of



the life of the Satsang Community at Dayalbagh. The Income-tax case which was finally decided by the High Court in favour of the Sabha in 1953 exempted the Sabha from taxation and the Soamibagh Case, which was also decided in favour of the Radhasoami Satsang Sabha in 1961, recognized the right of Dayalbagh Satsangis to worship at the Samadhs in Soamibagh and elsewhere. The Court also ordered that the adherents of the Sabha be not restrained from worshipping at the Samadhs, that Trustees be removed from the management of the properties which should be handed over to the Receiver who would hand over the properties to a Committee to be appointed under orders of the Court and that the Trustees be required to render accounts.

117. All these things have therefore resulted in a rare consolidation of the position of the Radhasoami Satsang, Radhasoami Satsang Sabha and the Satsang Community and are thus a unique achievement. It was no wonder therefore that visitors, both Indian and foreign, who have come to Dayalbagh during these years have praised Dayalbagh like anything.

118. In this connection, it may not be out of place to mention that Shri Jawahar Lal Nehru, Prime Minister, was pleased to pay a visit to Dayalbagh on 3rd January 1956. Huzur Mehtaji Sahab briefly gave an idea of life at Dayalbagh in the following words:—

“Respected Panditji and friends,

We are extremely happy today that Shri Jawahar Lal Nehru ji has, with his visit, honoured the colony of Dayalbagh, which is a small bit of his own dear mother country. Dayalbagh is proud that Shrimati Kamla Nehru ji and Mrs. Vijayalakshmi Pandit also paid visits to Dayalbagh in the past and thus gave encouragement to the residents of this place. In other

words, Dayalbagh already has feelings of affection for the family of Shri Jawahar Lal Nehru ji. Dayalbagh, at a distance from the City of Agra, is quiet and peaceful like a village and yet there is perfect arrangement for sanitation and cleanliness as in cities. Students, scientists and devotees keep themselves peacefully engaged in their respective activities away from the turmoil of the world, and unemployed educated youths, agriculturists and labourers get opportunities to earn their livelihood. Neither does wealth flow here, nor does anybody starve here; neither are there any big palaces and mansions here, nor are there any dilapidated huts either; neither is anyone great or big here, nor anyone small or insignificant, and if anybody here is honoured more than others, it is he who works better or more than others. Dayalbagh belongs to every resident, while no resident has any kind of property in anything here. In this small place, Dayalbagh, where there is almost no illiterate person and where nobody leads a life of laziness and indolence, which is neither a village nor a town and which is both a village and a town, enthusiasm, joy and happiness are overflowing today and all the residents of Dayalbagh are experiencing an extraordinary pleasure today in welcoming Shri Nehru ji. Residents of Dayalbagh are particularly happy because the ideal of social organization which they have set before themselves is more or less of the same type which Shri Nehru ji proposes to establish in India."

119. Shri Jawahar Lal Nehru ji in his reply observed:—

"Mehtaji Sahab and residents of Dayalbagh,

I had been hearing about the work being done by Dayalbagh for some time 'past. I saw things from a distance. Dayalbagh products came to my notice, people

who met me spoke about it and I also learnt about Dayalbagh from many of my acquaintances and friends who paid visits to this place. Thus in a sense I was acquainted to a certain extent with the work being done here, but somehow or other I had no opportunity to pay a visit to this place. I am myself surprised to some extent why I did not come here for such a long time. Hence, now that I had an occasion to come here today and to see with my own eyes some of the work being done here, I am happy that now I would have a more realistic picture in my mind of the work done here. So far I got the picture of Dayalbagh as seen through the eyes of others, but today on seeing this work, work connected with the education of children and the manner in which boys and girls are trained here in schools and colleges, I became very happy, for after all, the greatest problem of India today is how to educate and train our children and youngmen and make them fit for shouldering responsibilities, i.e. how to make them physically fit and prepare them mentally to shoulder the future responsibilities of the country, so that they may become fit in every way to discharge their duty. And if there is a good place where this work is being done efficiently, naturally one feels happy about it. As a matter of fact, countries advance not on account of their size but by the manner its people lead their lives and by the character they possess and by the skill of their hands and intelligence they possess to do things. If India would make progress, it would do so because such people live here and not because 36 crores of people live in this country. This is what makes me happy for having come to this place. You have welcomed me with love and affection for which I thank you and am obliged. I hope that your work here would prosper in every way. Jai Hind!"

and guided by Mehtāji Sahab has brought about a transformation in the character of the residents of the Colony and in the organization of life in the Colony. Whether it is summer or winter, whether it rains or there is scorching heat, men, women and children go to work in the fields and they do all this work in addition to the work they have to attend to for their livelihood. Nobody has therefore any spare time or time to waste. The life of the whole community has changed.

121. Sahabji Maharaj had placed before the Satsang Community the Ideal of 'Superman'. He was pleased to observe that a true Satsangi is a Brahman because he strives for spiritual development, a Kshatriya, because he protects his family and community and also the weak, a Vaisya because he works for and earns for his livelihood and a Sudra because he is prepared to serve and actually serves others. And this difficult ideal has been practically introduced into the life of the community as a whole in the time of Mehtaji Sahab, for people in Dayalbagh really do conform to this ideal much more now than ever before and more than anywhere else.

122. Before His departure to the South on His last tour, Sahabji Maharaj had a dream which He described in the evening Satsang one day. The dream was of a township, 'Arya Nagar', where people had healthy bodies, rosy faces and were so preoccupied with their work that nobody seemed to bother about visitors or other people moving about and they were engaged both in physical and also in intellectual work. Besides, they had very simple dress. The transformation of character brought about by Mehtaji Sahab during these years has given practical shape to this dream of 'Arya Nagar', and 'Arya Nagar' and all its good qualities, except its name,

can be found in Dayalbagh and in the life of the Community as organized now.

123. This transformation and building up of the character of individual members of the Satsang and of the Satsang Community as a whole has been the great achievement of the present time.

124. It will thus be seen that the Colony has arrangements for producing most of the things that the residents may be in need of, excepting :  
 A Self-reliant Colony      few luxuries without which life in the Colony is not in the least handicapped.

The industries of the Colony, though handicapped at present, and those outside the Colony manufacture quite a large variety of goods that are necessary for the members of an organized and civilized community and goods that have to be imported, with the exception of food-stuffs, are mostly raw materials required for the various industries. With the development of the Vegetable Farms during the last few years, the import of vegetables has been reduced considerably, but the Colony will unfortunately have to continue, like the Central Government, importing food-grains for meeting the requirements of its inmates. In spite of all this, the Colony would remain a place where every man would work and would get the things he requires without much outside help or interference.

125. Looking at the trends of modern civilization one finds that economic welfare of the Society and the individuals comprising it is the predominant object of all social activity. But if one tries to find out whether economically well-placed individuals and communities are really more happy than those that are not, it would be possible to discover

The End In View

the contrary. Happiness where material well-being is concerned is mostly a question of values and the world would be spared many a quarrel, and consequent misery, if only a sense of right values is developed. The teachings of the Radhasoami Faith have emphasized the idea that the most important part of man is his Spirit as distinguished from his mind and body, and therefore the cultivation of spiritual values and giving them their due place in the economy of human life would alone lead to that harmony between man and man, between man and the State and between different States and also between man and Universe which alone can make the world a better place to live in. As with man, so with institutions. Dayalbagh was founded by the Master with this ideal in view and the day that civilized world begins to realize the blind alley towards which man's avarice, lust for power, mutual jealousy, hatred and distrust are at present leading it, the example of this unique Colony, its institutions and achievements would provide them with much-needed light.

Satsangis (i.e. the followers of the Radhasoami Faith) consider all mankind as the children of one and the same Father and as such, their brethren, and consider the followers of every religion as the devotees of their own Beloved Lord and treat them with love and affection. They also sincerely respect every religious leader and his teachings. As most of the Satsangis have joined the Radhasoami Faith after going through all the stages of *jijnasa*, i.e. religious enquiry, and have themselves gladly, without any pressure from any side and un-influenced by praise or calumny and of their own free choice and inclination, chosen to become the disciples of Merciful Radhasoami, their greatest effort is always directed to the development of their spiritual faculties by the performance of proper spiritual practices and, instead of roaming about here and there

and wasting their time in useless pursuits, they try to pass most of their time in an atmosphere in which they have facilities for achieving purity of heart and obtaining help in making spiritual progress.

The result is that Satsangis, though outwardly quite simple and docile, are internally sufficiently wide awake and alert.

The Svetasvatara Upanishad has said —

As it is impossible for man to roll up space

As if it were a piece of leather,

So is it impossible to put an end to evil

As long as one does not know the Lord !

Naturally, therefore, Satsangis always keep their attention fixed on this ideal and whatever tends to deflect them from that ideal, appears to them as bitter, and whatever tends to lead them towards it, appears as sweet and charming. They no doubt attend to their professional and family affairs, but whatever time is left thereafter, they spend most of it in activities pertaining to their spiritual amelioration and in the service of the Lord and His children.

126. The essence of the whole organization of Dayalbagh thus lies in the attitude, as described above, of the Satsangi and as such, side by side with the development and progress of the spiritual ideals, charitable activities for human welfare are carried on in Dayalbagh and all in a spirit of dedication and selfless service to the Lord.

127. During the past 48 years the work of the Satsang movement has been mainly concerned with constructive work in the fields of education, medical relief, industry, social reform and agriculture. And though the work is still not very extensive, yet foundations have been laid on which future structure of chari-

table institutions (educational, medical relief and others coupled with industrial institutions) can be built up and a coordinated organization created for the service and welfare of the country and humanity in general as also for the welfare of the members of the Community. The organization of a society, the members of which observe no distinctions of caste or community and sincerely believe in the Fatherhood of God and Brotherhood of man and recognize no barriers interfering with harmonious human relationships, where all have the same ideas and where all work more for service than for gain, and where time-old social restrictions have been discarded, is evidently of a nature entirely different from that of other societies and it is hoped that a new culture, a new way of life, will be brought into existence as the movement progresses and the institutions of the Satsang develop and extend the scope of their activities.

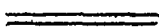
128. And thus in Dayalbagh Colony, where, year in and year out, the day is begun with silent meditation followed by the singing of praises of the Merciful Lord, where the members of the Colony begin their work in the fields and then spend the day in honest and diligent discharge of their respective appointed duties in the offices or workshops, schools or hospitals etc., where the day is closed with humble thanksgiving at the Feet of the Gracious Lord by every resident, male and female, old and young, and where every member works for the common weal and the Leader of the Community sets a perfect example of selflessness and devotion to duty, strife and rancour as are seen elsewhere, are absent. Peace and contentment, worthy offspring of religion, reign supreme and the happy inmates of the Colony, in a pure and serene atmosphere, making use of the various appliances and devices that science provides to man, simple,



self-reliant and self-supporting and modern in ideals in respect of matters, social and economic, move forward proclaiming to the world by silent example that in the true love of God, brotherly sympathy with each other and practice of true religion lies the secret of human success, peace and happiness.

129. The members of the Colony of Dayalbagh adhere to and work according to the high principles explained above for their spiritual regeneration and for the regeneration of humanity as well as for the establishment of this high Ideal and wish well to all and live in peace and harmony among themselves and with their neighbours, free from restraints that stifle social progress, and enjoy in full the benefits of modern inventions harnessed to spiritual culture.

130. Both the Radhasoami Satsang Sabha, which is like the Legislature of the Community, for it lays down policies, plans and programmes pertaining to religious, charitable and social activities, and its Executive Committee which carries out those policies, plans etc. with the cooperation of the members of the Community, work for the good and welfare of all the living beings including the members of the Community. The whole organization is a welfare organization of the people, worked by the people and for the good of the people.



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